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# CONVERTED CATHOLIC MAGAZINE

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*Road From Rome  
Purgatory-Pagan and  
Unscriptural  
The Jesuits Foretold  
It All!*

NOVEMBER, 1948

# THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests

"When thou art converted, strengthen thy brethren."—Luke xxii:32

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# Message OF THE Month

*Now In November . . .*

**T**HIS NOVEMBER Americans will be called upon to cast their vote in the Presidential election for the highest and most important office in the land. All true, God-fearing citizens regard this as a sacred duty.

As a religious organization, Christ's Mission and THE CONVERTED CATHOLIC MAGAZINE do not enter the field of politics, nor try to influence the votes of our friends and readers in favor of any particular candidate.

We are grateful that in this great country each may vote freely as his conscience dictates, and is not forced to vote for one man or just one party at the dictation of those in power. We are thankful that, as is the true test of democracy, a defeated candidate and his minority following are not crushed out of existence by the victory of the majority and its candidate, but can continue to campaign for their cause at future elections.

We are also grateful that our United States republican form of government does not depend upon the election of one man, whether of the majority or minority, and that our destiny as a free country depends upon sound and tried *principles* of justice and freedom.

Although we do not, therefore, ask you to cast your vote for any particular man, we must and do demand your vote for those who will uphold, at all costs, those principles in which our country's greatness is rooted.

America will be betrayed by men in high office who fail to sustain the very principles that have made her great. The United States Constitution, although only 160 years old, has outlasted all others before and since. And it will continue as such, only as long as trusted men are elected to keep it so. Above all its very First Amendment must be safeguarded. Men must be elected to high office who will be pledged to keep intact especially that all-important wall of separation of church and state. If that wall is breached, the entire edifice will be threatened with destruction.

Look not so much, therefore, to the *man* for whom you will vote this month of November, but rather the *principles* for which he stands.

## CATHOLICS TRAIN OWN "ARMY OFFICERS"

**L**AATEST venture of Catholic authorities in the United States is the formation of "an officer candidate school" to train men to fight against Communism. The headquarters of this Catholic officers' school will be in Washington, D. C. and will be under the control of the Catholic War Veterans.

This was made known last July 16, by Anthony H. Forbes, President of the National Catholic War Veterans. According to the N. Y. *Times* of July 17, Mr. Forbes said, "The school would bring in experts from the Army, Navy, Government departments and various organizations to instruct them in the method of subversive groups. Two Catholic War Veterans from each state will be trained there and then will return home to open similar schools for Catholic veterans within their states." Mr. Forbes further predicted that the Catholic War Veterans' drive for membership would increase the organization from its present 70,000 to a million in four or five years. He further stated that "There are six million Catholic veterans from both World Wars eligible."

It will be remembered that Fascism and Nazism started by the formation of such private armies—Mussolini's Black Shirts and Hitler's Brown Shirts. Are we going to have a separate Catholic army in the United States? Already as you pass the playgrounds of the Catholic parochial schools, you will see boys from 8 and 9 years old onwards drilling and marching up and down with dummy rifles. We were shocked before the

Second World War to see pictures of Mussolini's "Baby Army," the youth of his *ballila*, strutting up and down giving the fascist salute. We know, too, how Hitler trained the youngsters of his time, and how they later became the Nazi soldiers that overran all of Europe.

Four million Catholic children in parochial schools, and six million Catholic war veterans all being trained by special officers and military experts, themselves trained in a special Catholic officer unit for this purpose—all under the guise of religion and following instructions from the *Com-ma-n-d-e-r-in-Chief* in Rome—should give us food for serious thought.

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## MATHEMATICAL RELIGION

**R**EPORTS of Catholic activities give one the impression that God in heaven must keep a very large staff of angels busy keeping accurate tally of the "good works" which the priests and the pope send up there.

Headed by Archbishop Cushing of Boston and three other bishops, a special boat-load of pilgrims sailed for Rome last August 14, carrying to Pope Pius XII "157,758,175 good works" according to a NCWC news report in the *Catholic Register* of August 15. These 157-odd million items of good works were carefully tabulated in "an elaborate book bound in white kidskin, hand-tooled, and bearing the coat-of-arms of the Holy Father." The good works, we are told, were performed by "three Cardinals, 17 Archbishops, 126 Bishops, 35,323 priests, 118,841 sisters, 2,314,922

*The Converted Catholic Magazine*

school children, 12,798 parishes, and 22,888,406 Catholics."

The figures will then presumably be transmitted in turn by the Pope to the angelic CPA's.

"By grace are ye saved through faith; . . . not of works, lest any man should boast." (Eph. 2:8, 9.)

### CATHOLIC MEDICAL ETHICS

POPE PIUS XII, last May 21, reiterated the Catholic Church's condemnation of surgeons who interfere with a child in the womb in order to save the life of the mother—even if the child is already dead.

This teaching is clearly expounded in an official Catholic textbook entitled, *Moral Problems in Hospital Practice*, by Father Patrick Finney. On page 60 is the following question and answer:

Question: "If it is morally certain that a pregnant mother and her unborn child will both die if the pregnancy is allowed to take its course, but at the same time the attending physician is morally certain that he can save the mother's life by removing the inviable fetus, is it lawful for him to do so?"

Answer: "No, it is not. Such a removal of the fetus would be direct abortion."

Here it is clearly laid down that the life of the mother, even when it is certain that both mother and child will die if the surgeon does not operate, must be sacrificed for the sake of a dying or dead "inviable" fetus. Perhaps if the Roman theologians who

made this ruling, and priests who insist it must be carried out, had wives and children of their own, they would change their opinion.

### WHAT PRESIDENTIAL CANDIDATES SAY ABOUT VATICAN ENVOY

THE QUESTION of continuing Myron C. Taylor as Vatican envoy has been put directly to the three major Presidential candidates—Truman, Dewey, and Wallace.

Dr. William B. Lipphard, president of the Associated Church Press, put the question to each of them, and we quote below, without comment, the report of their answers from the N. Y. *Times* of last September 20:

Religious News Service reported that Dr. Lipphard had received a reply from President Truman that Mr. Taylor's mission "would be terminated when peace is made." Governor Dewey classed it as one of the many "questions of administrative policy which an incoming President cannot and should not decide until after he takes office." Henry A. Wallace said he opposed the appointment of a personal ambassador to the Vatican.

© 'DOUBLE OR NUTHIN' radio program, heard over KNX last June 9, according to 'Prophecy Monthly,' came up on behalf of Campbell's soups with the following 'Sweep-stake' question: "WHO WAS THE FIRST POPE?" The winning answer, by a Walter O'Keefe, was: "AS EVERYONE KNOWS it was Saint Peter."—Hurrah!

### RENEWALS:

Please remember to renew your subscription promptly. This will save us much time and expense. AND REMEMBER TO SEND AT LEAST \$2.00 NOW FOR ALL RENEWALS.

## What Do Catholic Revisions of The Bible Mean?

**PROTESTANTS ARE PLEASED** to know that the Roman Catholic Church has issued new versions of the New Testament and parts of the Old Testament that are more in accord with the original Greek and Hebrew codices than the old Douay (Latin Vulgate) version.

The Douay version contains not only textual errors but wrong doctrinal teachings. For instance, the word *penance* is used for *repentance* (*metanoia*), involving a basic difference between Christianity and other religions. Then, in *Gen. 3:15*, the Douay version makes it appear that Mary, not Jesus, is the one designated by God to crush the serpent's head — and therefore redeem mankind. This is continually expressed by pictures of Mary standing upon the moon with a serpent under her feet.

The *New Revised Catholic New Testament*, called the "Confraternity Edition," adheres to the original Greek text (or else refers to it) to offset some of the most glaring errors of the Douay version that was decreed as the official text by the Council of Trent (1543-63) to prove Roman Catholic teachings and dogmas. And the most recent revision by Catholic scholars—the Book of *Genesis*, published last September—corrects the absurd translation of *Gen. 3:15*, that makes Mary instead of Christ the one who was to atone for the sin of the human race.

Most discouraging, however, is the statement in the *N. Y. Times* of last Sept. 3, by Father Stephen J. Hartdegen, secretary of the committee of scholars who are making the new translation of the Old Testament. When asked if this new version (described as "translated from the original languages with critical use of all the ancient sources") can now be taken as the official version for Roman Catholic use, he replied in the negative. "This does not impugn the authority of the Council of Trent of 1543-63, according to Father Hartdegen," the

*Times'* report says, "since the Latin Vulgate remains the official text for use in the Church as decreed by the Council."

Everyone can see what this means. It is the old Jesuit trick

of pretending to Protestants that the Catholic Church is willing to interpret the Scriptures in the proper way, but at the same time insisting with Catholics that they must hold to the old errors as dogmatized by the Council of Trent. In fact, it couldn't be otherwise. For the decrees of the Council of Trent were purposely issued (and are irrevocable dogmas) to deny the true Gospel teaching as reasserted by Martin Luther and the other Protestant reformers.



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*The source of Catholic power  
is in the graveyard*

## Purgatory - Unscriptural and Pagan

BY PETER J. DOESWYK

### Question:

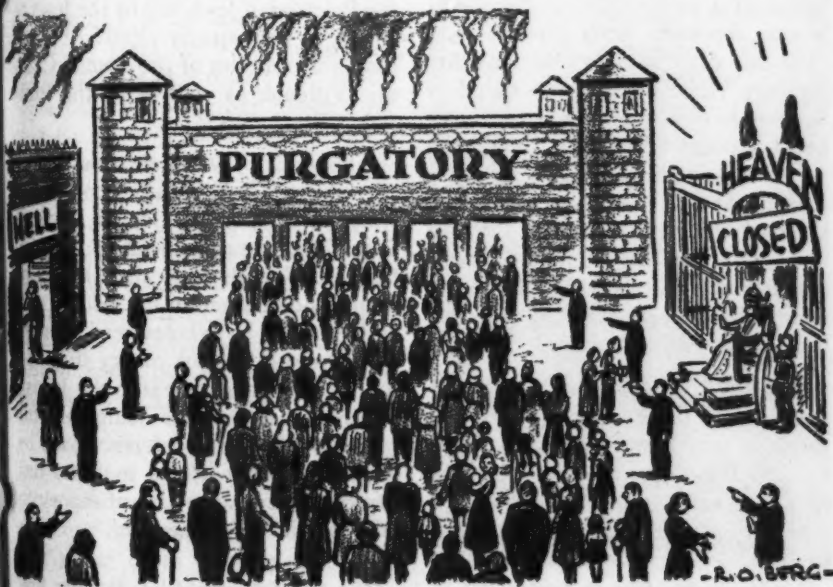
**Is the Roman Catholic doctrine of Purgatory of apostolic origin?**

### Answer:

*No. The doctrine of Purgatory is not of apostolic origin. The word "purgatory" is nowhere mentioned in the Scriptures and the doctrine of purgation by fire after death and of salvation by works of others is contrary to the Word of God.*

PURGATORY was unknown in the early church and its existence first speculated by Pope Gregory the Great in the year 600. It never became the general teaching of Christianity, as it was rejected by the Eastern (Greek) church. During the 13th, 14th and 15th centuries it gradually became the accepted teaching of the Western (Roman) church.

When rejected by the Reformers, the Council of Trent in 1547 made the





doctrine of Purgatory an article of faith. The Greek Orthodox church of today still rejects this Roman doctrine.

This month of November is called "Purgatory Month" in the Catholic Church whose priests reap huge profits by the payments for hundreds of thousands of 'black' masses which they offer for the "poor suffering souls in Purgatory." Despite the Gospel teaching that Jesus Christ "*by one sacrifice hath perfected forever them that are sanctified*" (Heb. 10:19), Roman Catholic priests insist that sinners must still expiate for their sins beyond the grave and depend upon other sacrifices to assuage their pains, and for which a money payment must be made.

November 2 is called "All Souls' Day," and particularly devoted to the offering of masses for the dead. The earliest date for the origin of this imitation of a pagan 'Day of the Dead' is one thousand years after Christ.<sup>1</sup> "On this day," says the Roman *Martyrology*, "the Church strives to aid by her powerful intercession with Christ, her Lord and Spouse, all those who still groan in Purgatory, so that they may join as soon as possible the inhabitants of the heavenly city." On this one day alone, the average Catholic parish priest collects \$1,000 in pocket money for one mass of Requiem, which lasts about one half hour.

Purgatory is not even mentioned either in the Bible or by the early Fathers. It was first invented by Pope Gregory I, in the year 600, in his *Book of Dialogues*, a collection of absurd superstitions, fables and legends which

would be too scandalous even for Catholics to read today.

#### OLD TESTAMENT

Roman Catholic theologians admit that "*There is no specific mention of the word Purgatory in Scripture.*" This lack of a name for a doctrine of such tremendous importance is in strange contrast to the frequent Scriptural mention of Heaven and Hell. Having scanned the entire Bible they are forced to fall back on the apocryphal *Second Book of the Machabees* (12:43-46), which says: "*It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins.*" This was written centuries after the Canon of the Hebrew Scriptures had been closed, centuries after the Hebrews had ceased as a nation and the last Hebrew prophet had died. It was never accepted as Scripture by the Palestinian Jews, nor by the Jews of today. It was equally rejected by Jerome, the compiler of the Roman Catholic Vulgate, as well as by the Protestant Reformers.

This *Book of the Machabees* is simply a history book which recounts the story of an obscure Jewish general, Judas Machabeus, a member of a pre-Christian Jewish sect called Hasmonaeans who believed in the resurrection and thought it "wholesome" to pray for the dead. He took money from the spoils of war and gave it to the Jewish priests as payment for doing so. This is the sole 'Biblical' reference used by Roman Catholic priests today to justify their acceptance also of money to offer 'sacrifice' for the dead.

<sup>1</sup>Admitted by Rev. Dom. G. Lefebure, O.S.B., in *Daily Missal*, p. 1732.

<sup>2</sup>*Things Catholic Are Asked About*, by Rev. M. J. Scott, S.J., p. 136.

## NEW TESTAMENT

The teaching about Purgatory is closely related to the Roman doctrines of Indulgences, the Mass, Confession and the Priesthood. All of them flatly deny the "new message" of the Gospel that Christ, by His one sacrifice on Calvary: 1) made us free (*I Cor. 7:22-23; Rom. 6:22; Gal. 4:9, 10, 31*); 2) redeemed us from the law and its prescribed works, and justified us completely by faith alone (*Rom. 3:28; 6:14; Gal. 3:13*); 3) established a "new" testament without a priesthood and without daily sacrifices for sin (*Heb. 7:27; 10:11, 12, 26*); 4) redeemed us by the one, unrepeatable sacrifice of the Cross (*Heb. 9:11, 12; 10:14*); 5) thus gained for all believers perfect, immediate and complete salvation (*Heb. 7:25; 9:12; 10:14; Rom. 8:1*).

The text in *Matt. 5:26* is often used by Catholics in an attempt to prove Purgatory from the New Testament: Christ says, "*Thou shalt by no means come out thence (from prison) till thou has paid the uttermost farthing.*" The word "till," they claim, implies temporal punishment (Purgatory), and does not refer to hell which is eternal. Atheists, by the way, use this same argument to deny the Roman Catholic doctrine of the ever-virginity of Mary by quoting *Matt. 1:25*, that Joseph knew not his wife "*till she brought forth her first-born son.*"

The Greek word *heos*, like the English word *to* or *till*, does not necessarily indicate the end of a time period ("from Abraham to David" in *Matt. 1:17*), but often signifies the effect, end, purpose and reason why. The

negative *ou* in the main sentence is not correlative ("not . . . till"), but independent, and means "never." This grammatical construction in Matthew is foreign to our language, but scrupulous Bible translators preferred to use this "hellenism" rather than be accused of altering the text by a clear English translation. But if the Roman Catholics accept it literally, then they must choose between the doctrine of Purgatory and that of the ever-virginity of Mary. They cannot consistently maintain both.

Another New Testament text often used by Catholics to prove Purgatory



SOULS BURNING IN PURGATORY

is Matt. 12:32, which also contains a hellenism. This was first advanced by Pope Gregory the Great, and will be explained later.

#### FATHERS OF THE CHURCH

Roman apologists have discovered a few texts among the voluminous works of the early Fathers which seem to prove that some early Christians believed in prayers for the dead. None of them, however, can be identified with the Catholic doctrine of Purgatory. The overwhelming evidence from the Fathers is against any such doctrine.

Tertullian, third-century "heretic," who was a pagan for 40 years, a Christian for 12, and an apostate for 28, is thus quoted. But any one who has read Tertullian's works, *On Repentance*, *On the Soul* and *On the Resurrection of the Flesh*, knows beyond doubt that Purgatory was unknown to Tertullian and his contemporaries.

Likewise quotes from Cyprian, famous third-century Bishop of Africa, are used. But Cyprian, like Tertullian, clearly taught that no man on earth can forgive sin. His many writings about "exomologesis" (public penance) show that he believed only in a heaven for the saved and a hell for the unsaved.

Nor can anything to substantiate Purgatory be gleaned from John Chrysostom. In his commentary on the *Acts* (Homily xxi), he tells his readers that it is ridiculous to mourn for the dead since they are, as it were, invited by a King to a banquet. "*For those of whose salvation we are assured,*" he says,

"there is no reason to mourn." In his commentaries on St. Paul, he teaches "that it is impossible to be saved otherwise than by faith." In the same Homily (viii, on Rom. 4:1-2) he says: "*Where there is grace there is remission; where there is remission there is no punishment.*"

#### REASON

The Roman Catholic argument from "reason," to prove Purgatory is weakest of all. If a life-long criminal is converted on his deathbed, they say, a just God could not give him the same reward as to those who faithfully serve Him all their lives.

The Jesuit Father Scott, in his book quoted above (pp. 134-6), puts it this way: "A merciful God" can remit the "guilt" of his sins, but "a just God" cannot forgive all the "punishment" due to his sins. Such a man, he says, may have "*a long, a very long suffering in the life beyond the grave.*" He says that Christ's complete forgiveness of the thief on the Cross was "rather the exception than the rule."

The absurdity of such reasoning is evident. Is God then only exceptionally just? Then again, the Pope, according to the *Catholic Encyclopedia* (Vol. VII, p. 783-4) can grant a "plenary" indulgence, which remits "the entire temporal punishment due to sin so that no further expiation is required in Purgatory." God, according to Father Scott, cannot do this, because He is just. Is the Pope therefore unjust?

Likewise, baptism of an adult on his deathbed automatically remits all sins and all punishment due to them.



according to the Catholic *Baltimore Catechism* (No. 3, Q. 209). Certain Roman Catholic sacraments and acts of penances can also remit temporal punishment due to sin. Extreme Unction, "the last rites," are also supposed to forgive the "remains of sins." In other words, nearly everybody can redeem his fellowman completely, according to this Jesuit sophistry, except Jesus Christ, the Redeemer, Himself!

#### GREGORY THE GREAT

Pope Gregory I, the father of medieval papacy, invented Purgatory in the year 600. He uses the text from Matt. 12:32 to prove it. "*Because our Saviour saith that he who speaks blasphemy against the Holy Ghost, that it shall not be forgiven Him, neither in this world nor in the world to come.*" He continues: "*Out of this sentence we learn that some sins are forgiven in this world and some others may be pardoned in the next.*"

Had this Pope looked in his 6th century edition of the Vulgate, he would have discovered from the parallel texts in *Mark* (3:29), and *Luke* (12:10), that this (in any language) is merely a way of stressing that such sins are *never* forgiven. In Italian (and even in popular English) a double negative is used to stress a prohibition. Further proof that a Roman pope invented Purgatory, and that it was unknown to the Greek Fathers, is had from the fact that it has a Latin, not a Greek name—*Purgatorium*.

Thomas Aquinas (13th century) attacked the Greeks for their disbelief

in Purgatory, and Pope Innocent IV (13th century) was the first to give it its Latin name. He decreed: "*Forasmuch as they [the Greeks] say that this place of purification is not indicated by their Doctors by an appropriate word, We will . . . that henceforth it be called 'PURGATORIUM,' for in this temporary fire are cleansed . . . these lesser venial sins which . . . afflict men after death.*"

#### COUNCIL OF TRENT

When the Protestant reformers rejected Purgatory as a papal invention and contrary to Scripture, the Council of Trent solemnly decreed as follows:

**If anyone says that after the gift of justification has been received, to every penitent sinner the guilt is remitted and the debt of eternal punishment is blotted out in such a way that no debt of temporal punishment remains to be discharged either in this world or in the next in Purgatory, before the entrance to the Kingdom of Heaven can be opened to him: Let him be anathema (cursed). (Council of Trent, Sess. VI, Can. 30)**

Here everyone is cursed to Hell who refuses to believe in Purgatory. Cursing is the opposite of blessing, and both are the prerogatives of Roman Catholic priests. To curse a man to Hell for disbelieving in Purgatory is not only illogical but un-Christian. It exposes the weakness both of the doctrine and its author. Whose agent is he? Is he on the side of man or in league with the devil?

*As long as the Catholic Church succeeds in making people fear its control over their souls in the next world the position of its priests is unassailable.*



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*"Nearly thirty years of anguished reflection  
have taught me that Rome is not, on earth, the  
goal of our pilgrimage . . ."*

## Road From Rome

BY GEORGE A. BARROIS

THE PUBLICITY given to recent conversions to Roman Catholicism has aroused some interest on the part of readers hitherto indifferent to religious events, and some emotion among Protestants. The general impression has been that of a one-way traffic to Rome. I have travelled in the opposite direction, and my case is far from unique. In spite of a natural shyness in coming under the spotlight, I feel impelled to tell my own version of the journey. I am not engaged in public affairs, nor does the position of my family in politics or business make me conspicuous in any way. My testimony has therefore a strictly personal value.

I was born in the French Ardennes in 1898. My parents belonged socially to the middle class, and were of the Roman Catholic faith. My mother was pious, with a tint of Jansenistic austerity not uncommon in her day. I received from her, in word and deed, my first lessons in Christianity. I attended the catechism classes of the parish, and I was confirmed in 1909 by Cardinal Luçon, Archbishop of Reims, whose fortitude during the first World War commanded universal respect. I have retained from childhood the vivid memory of what may have been the first



REV. DR. GEORGE BARROIS is a former priest of the Dominican Order who, before his conversion, was professor of Egyptian and Semitic Languages and Literature at the Catholic University in Washington, D. C., He is now professor at Princeton Theological Seminary. This restrained but candid story of his life is reprinted by kind permission of 'Theology Today.'

call of the Divine. I was deeply touched as my mother read for me the Biblical episode of Joseph and his brothers, the story of the Maccabees, and the Passion of Christ according to the Gospels. In the last two instances, I felt something more than an emotional shock; an obscure, but genuine desire for commitment was stirred in me. From the windows of our flat, it was possible to see the twin steeples of the church above the roofs of neighboring houses. One of these was being repaired, and, deceived as I was by the perspective, I imagined that the workers were actually tearing down the church. My mother found me in

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tears, trying to read from a tiny prayer book, and she had a hard time to quiet me. I was not fully reassured till we went to Mass on the following Sunday. My feelings on the day of my "first communion," at the age of eleven, as was then customary in France, were somewhat mixed. I received the sacrament with sincere piety. However, the material preparations for the feast, the length of the ceremony, "in brocade and Latin," the choristers bellowing in their stalls—this was before the reform of the plain chant—all these painfully interfered with the blessedness of my first personal encounter with my Saviour. Since then, I have experienced time and again a similar difficulty in reconciling my inner devotion with the external forms of institutionalized religion and worship. My Roman Catholic friends have often smiled at my un-ecclesiastical manners, and all I can wish for is that my present colleagues be equally indulgent.

I received the standard instruction of French youth at the local *lycée*, a sort of preparatory school run by the State and leading to a bachelor's degree, which in turn gives entrance to university courses. I shall ever be thankful to my masters for having enriched my mind with a substantial endowment of basic knowledge, and impressed upon me their religion of intellectual honesty. I use this word religion on purpose, since many of these men believed in nothing else than science, progress, and their teaching mission, to which they were wholly devoted. They had fed, and we were feeding, upon the official doctrine of the

French University, Positivism. This ideology, outmoded in Europe, is still influential on American campuses. We could not possibly thrive on such a diet, at an age when the nurture of faith demands a stronger meat than the milk of childhood. The stronger meat was not provided by our educators, and we were starved. My personal religion deteriorated into mere formalism, and soon gave way to indifference.

I was shaken from this spiritual lethargy by the events of the first World War. My father had left us and died on duty. The Ardennes had been overrun by the foe and we were cut from the rest of the world, under German occupation, four agonizing years. In the wreck of all that I had taken for granted, the faith of my childhood revived. I knew now that there is no alternative to God. The idea of entering his service in some exclusive manner dawned upon me. I had planned a medical career; I changed my mind and decided to join the clergy. After a short stay in a diocesan seminary, I was admitted into the Dominican Order. The novitiate and theological college of the French province was located in Belgium, since no religious congregation was authorized by the French government, which has since revised its laws. My studies were interrupted a couple of years after the armistice of 1918, as I had to report for military service. I was sent, at my own request, to the French forces in Syria, and the contact with the Near East became influential, if not decisive, in the further orientation of my life. Once released from duty, I

completed my work for the doctor's degree in theology, and was ordained a priest. The intensive study of the theology of Thomas Aquinas has always been a distinctive feature of Dominican colleges. The *Summa Theologica* was our textbook, and our professors were particularly eager to follow the development of Aquinas's thought in relation with and sometimes in reaction against earlier or contemporary doctrinal currents. However interested, I was never quite able to reconcile my thirteenth-century Thomism with the foundations of Scripture, nor with the actual theology of the Church. I was told that such a reconciliation was possible. I had solved myself what appeared to be irreducible antinomies—at least I thought I had—and there was no reason why other difficulties might not be disposed of eventually. While hoping for more evidence, I took for granted that the actual tenets of the Church had developed smoothly from the Gospel seed, without break and without admixture of foreign elements. It took me some time to discover that things are just not so.

After my graduation in 1925, I was sent to the French Biblical and Archaeological School in Jerusalem, and, after two years of specialization, I started to teach, and engaged in active research work, taking part in the exploration of several ancient sites. One of our leaders was the late Father Lagrange, the founder of the School and the uncontested master of modern Catholic exegesis; yet during all his life he was held in suspicion by fellow members of the clergy, for there have

always been churchmen who find it easier to foster orthodoxy by writing denunciations than by earnestly seeking after truth. I suspected only in part under what pressure he was laboring, and I discovered later that our difficulties were, after all, somewhat similar. His deference to authoritative rulings of the hierarchy conflicted with the exigencies of independent scholarship, and he had never been quite able to reconcile both. The chasm between official theology and what I considered to be the Biblical and historical basis of Christianity, widened and deepened. I failed to recognize the foundations laid by Christ, and the primitive features of the Gospel message, in the elaborate structure and doctrine of the Roman Church. I was ready to make allowance for the developments which affect every institution in the course of time, but I could no longer believe that such developments were the mere result of organic growth from within.

A greater familiarity with historical methods and the study of Palestinian traditions had made me cautious. I had learned how elements of spurious origin creep in from without and blend in the original patterns of thought and organization. A typical example is the Assumption of Mary, whose body is believed to have been carried to heaven after her death. The legend grew out of late apocryphal literature, and out of the harangues of unscrupulous guides. It has gained universal acceptance among Catholics, and the Feast of the Assumption, on the 15th of August, is one of the major solemnities in the liturgical calendar of the



Church. I had some reasons to fear that the authenticity of some essential articles of the Roman faith was not much better established. I did not dare to pronounce them sheer innovations, but I was quite reluctant to credit them with the same divine authority as belongs to the words of our Lord. At any rate, too many of them obviously did not answer to the description of those traditions, allegedly of apostolic origin, and passed on from age to age, which the Council of Trent proclaimed as normative for our belief and conduct. For these reasons, I came to distrust indiscriminately all creedal statements and dogmatic formulas. This was excessive, to be sure, for creeds and formulas are not altogether arbitrary, and, inadequate as they may be, they still provide a most needed support to religion.

At that time, my personal faith, floating, so to speak, in mid-air, was in danger of being wrecked. I am positive, however, that my attitude was never one of negation. Neither was it wholesale agnosticism. I simply shunned an issue which I was not yet fit to meet. The defection of two dear colleagues of mine, who left the Order, and eventually the Church, was another shock for me. In 1934, I was called back to Belgium as Professor of Old Testament Literature and Biblical Archaeology in the Dominican college of the French Province, which was transferred shortly thereafter to a more suitable location in the vicinity of Paris, the government having finally relaxed the laws of discrimination against religious congregations. The new college was established in what had been a part of the estate of Madame de Pompadour, the favorite of

King Louis XV. One may well smile at this rather incongruous circumstance. My new functions were entirely in line with my training, and there was a sort of tacit understanding that, while dealing with philological problems and archaeological niceties, I might keep clear from trouble. It was hoped that time would help me out of my theological perplexities. This arrangement shows the broadmindedness of my superiors, and their friendly spirit toward me. It was, however, no solution. Vital problems cannot be shelved indefinitely. The time for decision may come sooner or later, but come it must.

A daily acquaintance with the text and the civilization of the Bible had brought me into contact with a reality different from any other realities, a reality lying beyond the realm of things which the human mind can grasp and human science can measure, a reality which can be apprehended only by faith, God's self-disclosure to men. I knew that I owed allegiance to this reality; that was inescapable; there was no alternative but the abyss. Now, was it or was it not permissible to give the same kind of allegiance to man-made ordinances or to traditions of dubious antiquity, simply because a majority of Bishops in a council had so ruled? Or, is it ever permissible for a particular Church to claim an exclusive infallibility in matters of faith and morals, and is the aloofness of Rome from the other communions of Christendom to be justified on these grounds?

Such questions are not mere theory. For me, to answer them negatively was tantamount to breaking with the

Church, and to take upon me all the consequences of the rupture. It was hard to make up my mind. Meanwhile, the second World War broke out. I had to go to the hospital for an operation which kept me immobilized longer than had been anticipated. My beloved mother, who had suffered a stroke, went to her Lord, in the peace of Christmas day. The only thing I could do now was to forget myself, and try to do what would appear to me my immediate duty, as best I could, thus adjourning undecided issues. As might be expected, I found in this some peace of mind, and relief from spiritual and moral anxiety.

In the midst of these events, I had received from the Catholic University of America an invitation to come to Washington, D. C., as Visiting Professor in the Department of Egyptian and Semitic Languages and Literatures. After making sure that I was not wanted in the French Army, I accepted the call. Had I a secret premonition of what was going to happen in the near future? Perhaps. I am certain, however, that the idea of a radical solution was not in my mind, as the immediate circumstances seemed to oppose it. But the perspective of a relative independence in a new environment was a pleasant one, and I might find there an opportunity for free work and personal reflection. I sailed from Le Havre in the first part of February, 1940. The trip was long and uneventful, in spite of the constant menace of German U-boats. The inimitable brogue of the Customs officers on the New York pier disconcerted me at first. I learned from them that I was unwittingly violating an ordinance of

the American hierarchy, prescribing the use of black or "Oxford gray" wearing apparel, and that in spite of my Roman collar, or maybe because of it, I might be mistaken for a member of some heretical clergy.

My functions in Washington were not particularly absorbing. I had to look after the Semitic Library, and confer daily with the head of the Department, a venerable priest, who after a life of devoted service and a brilliant career in the field of Coptic studies, could not be persuaded to retire. Since then he died of cancer. I renewed personal friendship with a number of scholars whom I had intimately known in Jerusalem, and in whose company I had explored the Palestinian countryside. Most of them were of Jewish or Protestant faith. These contacts were by no means the first I had with non-Catholics. As a matter of fact, I had known intimately the family of the Pastor of the Reformed Evangelical Church of my native town. One of his sons was my classmate in the *lycée*, and our very close friendship is one of the happiest memories of my adolescence. There is no denying the fact that these contacts helped my spiritual evolution. They were, however, not decisive. One is always alone with God when the time for choice comes, at the parting of the roads, or on the bank of the "deep river." No man can lead you yonder.

The time came for me sooner than I expected. I opened my mind to an outstanding Presbyterian clergyman to whom I had been introduced, and I began to attend services in his church. I finally took my stand, after a last and bitter struggle. I was received a mem-

ber of the Church of the Covenant, and, a little later, of the Presbytery of Washington. After a course of studies, I obtained a Doctor's degree from Princeton Theological Seminary, and I am now serving on the faculty of this institution. That is all.

I am not going to describe in detail the circumstances of my difficult passage from the Roman Church to Protestantism. I am not writing to feed the curiosity of readers hungry for sensations. If they want a thrill, they should read the novels of my good friend Sam Shellabarger, plentiful in breathtaking escapes, even from the dungeons of the Holy Office. But such romantic adventures, at least in the United States, are things of the past. In order to prevent malignant interpretations, I may state that I had planned to make my exit as inconspicuous as possible, during the summer vacation. Indiscrete rumors, which I had no intention to deny, compelled me to act earlier and with more haste than I wished. For a complete record, I shall add that I married. There was nothing mysterious about this; the ceremony was performed in the Church of the Covenant, and the Minister of Sweden to the United States, who was related to the bride, was one of our witnesses. Like many of my fellow priests, I had never considered that celibacy was in itself of special value; it was a mere professional obligation which the majority of the clergy meets with honesty. The mere fact of being married or single has no direct connection with the advancement of spiritual life. But it is for me a sacred duty to pay homage to the woman of great heart, whose affection made it

possible for me to take the steps which I have taken, and to withstand the period of inevitable adjustments which followed my change of religious affiliation. She has carried with me the burden of the day; may God grant her the peace of a calm, long evening.

Neither is there anything to be concealed in my life at present. I continue to watch over the students committed to my care as I did in the past, making the best use I can of my abilities and of my experience. The only difference is that I do not shun theological subjects any more. I continue to preach the same Gospel of Christ whenever called upon to do so. For two years, I have been ministering almost every Sunday to the French Protestant Congregation of Washington, in the absence of its pastor, at St. John's Episcopal Church, the "Church of the Presidents."

I have learned many things during this last phase of my spiritual journey, not from books, but from life. I have learned that the only reliable criterion in matters of religion is the Word of God, and that enough light is granted to everyone who cares to make it a source of life. What is needed is that the Word be preached, not that it be supplemented by human inventions, for men are blind, and the blind cannot lead the blind. I have learned also that there are reserved zones in which God and the human soul really meet. These zones lie far beyond the grasp of reason, and the one who believes may expect to be regarded as a dreamer and visionary by those who do not see; but his dream and his vision are more real than the real itself. No man should dare to interpose himself between a soul and God. Here is the



holy of holies, which no human priest shall enter, for the decision is between the Creator and the creature, the Redeemer and the redeemed. I have learned that the real presence of Christ, which I had been seeking in partaking of the Eucharist, is not the physical presence of his body and of his blood on the altar of the Mass. When I eat the bread and drink from the cup, Christ is present to my faith, and I find in him spiritual nurture and refreshment for my soul. My friends of the Greek Orthodox Church would have told me that the arguments by which the theologians of Rome try to substantiate their doctrine of the Eucharist were borrowed from Aristotle's defeated speculations on the structure of the material universe, and that no man has the right thus to rationalize God's supreme mystery of love. And I have learned the true meaning of catholicity. It is not the association of those who recognize the Pope as the visible head of the Church, but the communion of those whom the Spirit has gathered, from every age, and nation, and tongue, the church and the unchurched, who have put their trust and their hope in the invisible power of God, who is mighty to save from sin and death.

I had to say these things. Too long have I kept silent. Those who have ever felt in themselves the urge of the spirit will understand. Others will not. Some will judge me with bitter severity and denounce what they call my apostasy. I want to tell them this: I have never pretended to be sinless or infallible; I might add that times of intense perplexity are never favorable

to moral stability. But my Roman Catholic friends, who have known me, did not condemn me. They deplore, as I do, the human barriers which separate us. They gave me, time and again, tokens of their abiding friendship. There is a fellowship which ignores the frontiers set by prejudice.

I do not want to judge those who recently made their way to Rome. I am convinced of their sincerity. But I simply cannot accept the statement that they were converted from Protestantism to Catholicism. Their Protestantism was largely nominal. The memoirs of Mrs. Luce, previous to her profession of Catholic faith, contain scarcely anything other than long disquisitions on psychoanalysis, and some sneering allusions to a religion of "St. Einstein"—obviously one more witticism of the "globaloney" type. That has nothing to do with Protestantism. Avery Dulles had formally repudiated every positive Christian belief, and even philosophical theism, before he decided to become a Catholic. It must therefore be concluded that, starting from nowhere, they have found Christianity in the Roman Church. Avery Dulles remarks that he was not attracted by the splendor of the ceremonies, or the riches of the liturgical symbolism. Truly, the scarlet robes of the Cardinals, in spite of the fact that they constitute desirable subjects for picture magazines, are not so impressive that they should determine the orientation for life of critical human beings. What is felt under that pagantry, however, is the invisible weight of a human institution which has ruled the western world for centuries, and thus appeals to men in the search for

a principle of world-wide stability. I have experienced myself how powerful the prestige of the Papacy is, during a sojourn of several months in Rome, when I took the examinations for a degree from the Pontifical Biblical Commission.

## The Passing Show

► **POPE PIUS XII** and the Shah of Iran, Mohammed Reza Pahlevi, met together last August 20 at the Pope's villa in Castel Gandolfo. The Pope conferred upon the Shah the Sovereign Order of the Golden Spur, according to a dispatch in the N. Y. 'Times' from Rome of that date.

► **ROME AND RUSSIA** were headlined in the newspapers as conspicuous by their absence at the establishment of the World Council of Churches at Amsterdam last August 23. The Council was formed by 450 Protestant leaders from 42 nations representing 148 Protestant and Orthodox Churches.

► **ON THE SUNDAY** preceding the formation of the World Council of Churches at Amsterdam, a pastoral letter issued by the bishops of Holland was read in all Catholic churches. According to the N. Y. Times of August 24, the Roman Catholic bishops declared that "*Catholic participation was not possible since church unity depended on the return of non-Catholics to the church of Rome.*"

► **SIXTY-THREE** well-known authors and publishers demanded the New York City Board of Education last August 26 to open hearings on the banning of 'The Nation' from the city schools—but to no avail.

► **THE SIXTY-SIXTH** annual convention of the Knights of Columbus held at Houston, Texas, last August 18, voted to spend \$375,000 during the coming year to continue their advertisements "explaining [away] the doctrines of the Catholic Church." According to an AP dispatch, "more than 100,000 inquiries" were received in answer to the K. of C. ads last year.

The stability which we seek must extend to the beyond. Our Roman pilgrims have made a point to study the theology of their Church. I am also a theologian, and nearly thirty years of anguished reflection have taught me that Rome is not, on earth, the goal of our pilgrimage.

► **SWITZERLAND** still bars Jesuits from that country. Dr. Enrice Cello, President of Switzerland and a Roman Catholic, recently deplored this ban which is a part of the Swiss constitution of 1874. He stated: "One big shadow overhanging our constitution is the provision that the Jesuit Order and its affiliated societies may not be admitted in any part of Switzerland." Sweden is the only other country that bans the Jesuits. As a result, both Sweden and Switzerland have been without wars or internal upheavals for over a hundred years.

► **SWEDEN** had only 12 Roman Catholic priests in 1928. Today there are 30 priests with 12 parishes and 135 nuns, most of them from Germany. A Roman Catholic bishop was also recently appointed as 'Vicar Apostolic' of Sweden, and a plan to bring Sweden into the orbit of Roman Catholic power is being put into operation.

► **NOTRE DAME** University rang with cheers and songs for a statue of 'Our Lady of Fatima' when "the Pilgrim Virgin," according to the Catholic 'Register' of last August 15, "paid a visit to the university Aug. 2 to 8. More than 10,000 paid homage to Our Lady," the report stated.

► **TYRONE POWER**, Hollywood movie actor and Roman Catholic, was married recently to Linda Christian in Rome. His previous marriage to Annabella was conveniently annulled by Roman Catholic authorities.

► **WHEN** the 600 Americans who visited the Pope last September 1 were disappointed at not being able to kiss his ring (because "the Pontiff seemed unusually tired"), "many members of the party rushed forward to kiss the arm of the Pope's gilded chair after he left," as reported in the N. Y. Herald Tribune.

► **THE SAME REPORT** quoted the Pope as deploring the fact that "several million" American Catholic children have to attend public schools, "from which all religious training is excluded." The Pope described such American public-school children as "unfortunate."

► **THE PEOPLE OF DUBLIN**, Ireland, enjoyed the spectacle recently of seeing the statue of Queen Victoria in front of Leinster House being knocked down to make room for a parking lot. Henry McLemore, in his "Notes from Dublin" in the *St. Louis Post-Dispatch* of last July 18, was an eyewitness and described the scene as follows: "I watched them work, and never have I seen happier hammers thrown. To bust Queen Victoria on the nose, and let her have one on the chin is what these workmen have been brought up to want to do all their lives."

► **THE SALARY** of Methodist bishops was raised from \$7,500 a year to \$9,000 a year at the General Conference of the Methodist Church held in Boston last May 9.

► **OF THE FORTY MILLION** German Protestants, 17,500,000 are in the Russian zone of occupation, 22,500,00 in the Western zones.

► **DETROIT** police authorities backed down on their threat to arrest anyone selling the banned Catholic comic book "Is This Tomorrow?" (See CCM, September, 1948, p. 202.) "We certainly don't want to arrest any priests," Police Commissioner Harry S. Toy shudderingly declared.

► **THE 'PILGRIM VIRGIN'** statue ('Our Lady of Fatima') is still being carted around the country with great fanfare and acclaim. "She" (with a capital 'S,' as Catholic news reports style her) is destined for a globe-encircling tour. At St. Meinrad's Abbey in Indiana 120,000 people paid homage to the statue last August 14, and six Pontifical masses were offered before it by two archbishops and four bishops. At Notre Dame University the choirs of 10,000 welcomed the image as it was paraded around the campus on August 2.

► **THE CATHOLIC PRESS** has boasted widely of the fact that "*another Catholic niece has been born to President Truman.*" The new baby belongs to the family of Mr. David F. Wallace, brother of Mrs. Truman who posed for special Catholic news pictures with the baby in her arms. By special permission Mrs. Truman, a Protestant, was allowed to be the baby's "honorary" god-mother at its baptism.

► **IN BRAZIL**, Roman Catholic Bishop Geralds recently condemned his own Catholic people for not being hostile to Protestants, according to the 'Christian Century' of last August 11. He forbade them to buy anything from Protestants and singled out for criticism a Catholic couple who employed a Protestant photographer to take their wedding picture. The bishop went so far as to threaten to resign if the Catholics of his diocese persisted in cooperating with the "heretics."

► **CATHOLIC CHURCH** authorities in Rio de Janeiro issued a circular last July attacking the Y.M.C.A., which they styled "a secret organization, completely Protestant and condemned by the Holy Office" of the Inquisition in Rome. Prof. Aguiinaldo Costa, president of Rio's Y.M.C.A., pointed out in protest that 80 per cent of Brazilian "Y" members are Roman Catholics, and denied that only Protestants are appointed to its boards of directors.

► **THE VATICAN** is to have another radio station built in time for the 'Holy Year' of 1950, according to the Catholic 'Register' of last August 29. Marconi, inventor of radio whose marriage was annulled by the Roman Rota to allow him to marry an 18-year-old daughter of a Papal Count, built and made a gift of the present Vatican radio station to the Pope in 1929.

► **HENRY A. WALLACE** is the only Presidential candidate to dare call Roman Catholicism a "menace" to international peace. In his radio speech initiating his campaign he listed three menaces: "Communism, Clericalism and Capitalism," and made it clear that by "Clericalism" he meant Roman Catholicism.

*"Drink like a fish," as the saying is—but make sure it's what the fish drinks.*

## The Jesuits Foretold It All

ON MARCH 1, 1941, Hitler and Mussolini were in the heyday of their power. All of Europe lay conquered at their feet. Neither the United States nor Russia had yet entered into the war.

Yet on that day the Jesuit magazine *America*, most influential of all Catholic publications in this country, published a story, "*which*," the editors stated, "*some may call a fantasy; but it isn't. It is a true story.*"

Under the title: "*The Story of the Two Candlestick-Men*," this "true story disguised as a fantasy" allegorically interpreted and applied the account of the 'two witnesses,' the 'two candlesticks,' of the 11th chapter of *Revelation* to the two Axis dictators, Hitler and Mussolini. They had set the world aflame; they "*struck matches on the blue veil of the waters, and turned the waters of the Indian Ocean and the Pacific and the Atlantic and Mare Nostrum [the Mediterranean] into blood, BLOOD, B-L-O-O-D!*"

It told how these "two strangers" brought all this slaughter upon the people of the nations because the democratic nations, "who loved their ease," would not listen to their preaching and mend their ways. Like the prophets they warned the people, foretelling that terrible things would happen, but the people, the story went on to say, "*disliked the tone of the strangers; they wanted their green earth and their blue sea, and they would do everything to regain their world of ease but what the strangers wanted them to do.*"

In brief, the people of the "bad democratic nations ganged up on the two strangers, allied themselves with another nation called "Beast," invaded the fortress of the strangers and killed them. Then the people rejoiced and crowded around the bodies of the two 'candlestick-men' as they lay dead in the streets. As a result great evils fell upon the people and they were forced to go on their knees and ask God for mercy for what they had done.

Remember, this Jesuit story of what would happen to Mussolini and Hitler was published on March 1, 1941. Today, in 1948, we see their story coming to life before our eyes. Over the corpses of Hitler and Mussolini, America, England, France and the "Benelux" countries are building up huge military forces, and spending billions of dollars, to beat back the "Beast" of Russia whom they helped to defeat those two fascist leaders. They have taken Hitler's Germany and Mussolini's Italy to their bosom, made friends with them and are pouring billions of dollars into them to make them allies in a common fight against the same "Beast" that Hitler and Mussolini drowned the world in blood in an effort to destroy. Our greatest ally against the enemy of the Fascist dictators is the Pope in Rome who, only last April 15, declared in a letter to the German leaders that "*the world should forgive and forget Germany's war crimes and help in her reconstruction.*"

We published the full story of the "Two Candlestick-Men" in April, 1941. Again in our issue of June, 1945,

we called attention to the fact that the Jesuit prophecy had so far come true, almost to the letter. The people dancing for joy around the corpse of Mussolini in the streets of the city of Milan, the story of the charred remains of Hitler outside his Chancellery in Berlin shortly after, brought the story up to the part where it told that: *"There would be no grave, no tomb for these proud paupers. For three*



—Acme Photo

'Candlestick Man' Adolf Hitler

November, 1948



—Wide World Photo

'Candlestick Man' Benito Mussolini

*days and a half there was merriment all over the earth. There were color and dancing and wild celebrations. 'The strangers are dead!' they shouted. 'Our enemies are dead! They shall live no more . . . Let us be gay!'*"

But, as the story had warned even back in 1941, *that was not the last of the strangers.* "The last? The last, did I say?" the Jesuit story continues.



"Well, that depends on what you mean by 'last.'"

In our issue for June, 1945, we asked: "Will this part of the Jesuits' allegory also come true? Will the people of the United Nations be sorry they rejected Fascism and killed the 'Two Candlesticks' with the help of Communist Russia? That is what the Jesuits want to convey, and what they will work to bring about."

And so, today, in 1948, this part of the Jesuit prophecy is also coming true. The "three days and a half" (3½ years?) of rejoicing over the defeat of Mussolini and Hitler are over. The democratic nations are repenting for having prevented Hitler and Mussolini from destroying Russia and are themselves eagerly rushing over their corpses to take up the fight where Hitler and Mussolini left off.

The Jesuits foretold it all away back in March, 1941. They even told us plainly that it wasn't a nice story, even before it happened, and that it would make our "belly bitter." The Jesuit editor prefaced the story with the following warning:

"Here is a story which some may call a fantasy; but it isn't. It is a true story, although I cannot vouch for all the details. It may be sweet as honey in the mouths of its readers but it may make their belly bitter."

With a still more devastating war in the offing to finish the war of the dead Axis dictators against Russia, that bitterness has surely come to us today, seven years after the Jesuits so candidly foretold the way our stomachs would turn!

## "Now Thank We All Our God"

A Hebrew Christian mother in Germany, who went through the fiery furnace of inhuman suffering, and with a flock of little hungry ones to feed, sends the following words of thanksgiving:

"My husband has already written to thank you in the name of the whole family, and yet as a mother who knows the burden of providing the daily bread for my little ones, I feel a special need to thank you out of the fullness of heart for what you have done for us.

"How often did I hear my children come to me and say, 'I am so hungry I cannot bear it any more' and yet I could do nothing to still the hunger of my dear ones. But now our table is bountifully spread and there is joy in our hearts. When we sit down to partake of a meal it is more like a divine service. Out of our hearts comes the song 'Now thank we all our God.'"

At this time of thanksgiving when we here in this country, especially as Christians, remember the Lord's bountiful mercy toward us, let us not forget to pray for those who still today are hungry, without clothing, weary, and homeless. We show forth our true thanksgiving to God by sharing His goodness toward us with these suffering people, many of them Jewish Christians.

Food, clothing, medicine, and the Word of God, go out day by day to the darkest and saddest places in the world.

We invite your prayerful fellowship to help us bring sunshine and the message of His eternal love to them in Word and in deed.

**THE FRIENDS OF ISRAEL MISSIONARY AND RELIEF SOCIETY, INC.**  
728-G Witherspoon Building, PHILADELPHIA 7, PA.

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Our quarterly magazine, **ISRAEL MY GLORY**, a specially fine missionary magazine, sent on request

## Protestants--Don't Be Hoodwinked--

*By the Knights of Columbus Camouflage*

REPORTS claim that many thousands of Protestants have been induced to take instruction with a view to joining the Catholic faith after reading the deceptive advertisements and pamphlets of the K-of-C now flooding American homes.

Here is how the Catholic Register of last June 13, headlined the news:

### 4,500 Are Instructed As Result of K. of C. Ads About Doctrine

Rochester, N. Y.—More than 4,500 persons are now taking instructions in Catholic doctrine as the result of the current Knights of Columbus advertising program in secular publications, it was disclosed at the annual meeting of New York state councils.

The knights adopted resolutions...

Among the five basic rules laid down by the U. S. Supreme Court to protect the unwary and trusting public from advertising that confuses and misleads, are the following:

"Advertising must not obscure or conceal material facts; must not create a misleading impression even though every statement, separately considered, is literally truthful; must be free of fraudulent traps and stratagems which induce action which would not result from a forthright disclosure of the true nature of an offer."

SEE FOR YOURSELF how these K-of-C ads violate these rules for fair advertising in our new pamphlet:

### "HOODWINKING PROTESTANTS"

By L. H. LEHMANN

*Send copies to your friends; help save them from deception*

Send \$1 for 12 copies . . . \$7.50 per 100 . . . 3 for 25¢

Order from:

CHRIST'S MISSION, INC.

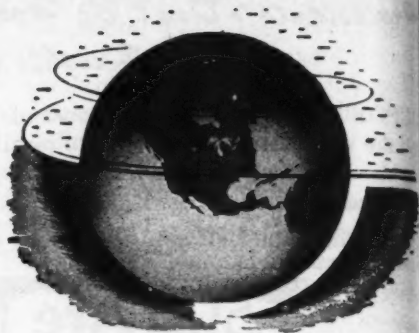
756 Seventh Avenue, New York 19, N. Y.

November, 1948

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# Survey of International

## Catholic Activities



We present this study of Catholic activity not only to keep our readers informed about the deplorable conditions in other lands, but also to show them what could happen in America if the Catholic Church were allowed to carry out its own designs.

In  
Italy

### A Promise

A PROMISE that Protestants in Italy will henceforth be allowed freedom of worship was made in Rome last August 28 by Achille Marazza, Under-Secretary of the Interior, to representatives of the Federal Council of Churches and other U. S. Protestant organizations. According to a special dispatch from Rome to the N. Y. *Times* on that date, Signor Marazza assured the Protestant representatives that "*The Italian Government intends to guarantee freedom of worship in Italy.*"

This vague promise, along with the fact that officials of the Federal Council and other U. S. bodies were obliged to petition the Italian Under-Secretary of the Interior on the point, is proof that so far Protestants have been denied freedom of worship in Italy.

Rev. Harry H. Ness, one of the petitioners and a leader of the Assem-

blies of God which has an estimated 100,000 Pentecostal members in Italy, reminded Signor Marazza that fourteen Pentecostal churches had been closed by the Italian police. "He asked Signor Marazza," according to the *Times*' report, "*to allow the churches to be reopened and at the same time to provide means to prevent further infringements of the freedom of worship.*"

This certainly is an outrageous situation. The United States fought a cruel, expensive war to liberate Italy from the tyranny of Fascism and to establish religious and other freedoms there, has forgiven Italy most of its war reparations payments, given back her ships, flooded the country with many billions of dollars worth of food and other necessities, and is even now advocating the return to Italy of control of its former colonies in North Africa.

In face of all this, at this late date, representatives of Protestant organizations from the United States are



obliged to go to Rome in person to beg Government officials "to allow (Protestant) churches to be reopened," and to secure a promise that Protestants in the future will no longer be molested!

## In Spain

### Prosecution

LAST JUNE 24, in Linares, Spain, the congregation of the Plymouth Brethren, gathered for worship in its Assembly hall, was brutally attacked by a group of about 30 of Franco's Phalangists. Following is an eye-witness' account of the outrage:

"On the 24th of June, 1948, we held our usual service at 8 p.m. At 8:45 about 30 well dressed young men, a number of them belonging to the professions, came in and sat down for a moment or two. Then suddenly there was a cry of 'Long live the Holy Virgin Mary!' This was evidently the signal for they immediately rose and smashed the electric lights and some of the windows with rubber truncheons, the broken glass flying all over the place.

"Then, led by the chief of the Phalangists in this town, they smashed some of the seats and the two organs, and assaulted the believers, using knuckle dusters with sharp points; several of our men received head injuries, three of them heavy blows on the eye (one was very bad but we are glad to say he will not lose his sight as was at first feared). One of the old believers was knocked down and trampled on; one woman was thrown down and hurt; many girls and women had their wrists and arms damaged—one girl

was unconscious for a long time. More damage would have been done had not the police been sent for immediately. The young men threatened to fire with their pistols and escaped before the police came on the scene. Twelve of the injured had to go to the first aid station for treatment, and a whole crowd went to the police station to give evidence."

This is only one of many outrages committed against Protestant congregations in Spain since the campaign initiated against them last September by Cardinal Segura and backed up by Msgr. Vizcarra, Counsellor General of Spanish Catholic Action.

Resentment against this Spanish anti-Protestant campaign has been so marked in many countries that the bishops of Spain have become alarmed, and issued a Pastoral Letter in June advising their people not to resort to violence against Protestants. In their Pastoral Letter they stressed the fact, however, that *no Spaniard can be a Protestant*, and that the clause concerning religious tolerance in Franco's so-called "Spanish Bill of Rights" refers only to foreigners, not to native Spaniards.

After making this clear, the bishops piously conclude their Pastoral Letter as follows:

"A public Protestant proselytizing campaign might cause harm in some simple people. This may be avoided not with acts of violence but by denouncing such abuses and demanding the strict fulfillment of the law. Dogmatic intransigence is essential . . . but let no one think that this is

incompatible with the serenity, the comprehension, the meekness and the true charity which Christ taught us to manifest, even to our enemies. The Faith must never be imposed by violence . . . May the Lord hasten the blessed hour in which the Confessions that acknowledge Christ will cease their attacks against the Catholic Church, and all efforts of those who believe in Jesus and in spiritual values may be united against materialism."

On his return from a two-month study of the religious conditions in ten European countries, Rev. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church in New York reported, according to the N. Y. *Times* of last September 10, that the "saddest spot in Europe with respect to religious freedom is Spain.

"As a Protestant clergyman, I would prefer to be preaching in Prague, behind the 'iron curtain,' than in any city in Spain," he added.

*In  
Belgium  
Hungary  
and  
France  
Education*

NOT ONLY here in the United States, but in many other countries as well, the struggle of the Roman Catholic Church to control public education is causing quite a peck of trouble.

The Belgium Cabinet was forced to resign last May 6th because of the exorbitant demands of the Catholic Church for more state support for Catholic schools. In Hungary the resistance of the Roman Catholic Church to nationalization of

church schools has led to open rebellion against the Government, to violence and bloodshed. These are two predominantly Roman Catholic countries where the Catholic Church and the State have been traditionally inseparable. Poland, another Roman Catholic country, is also having trouble with the Roman Catholic hierarchy because the Church has been forced to relax its grip somewhat on public education. France, too, has been having its own trouble in this regard. A Government crisis was averted last May 14 by a very close vote in favor of the secularization of the miners' *écoles libres* in the center and south of France. But finally, on July 19, the Socialists split with the Schuman Catholic party on the school issue and caused the downfall of the Government.

Control of what is taught in schools is essential to the Roman Catholic Church *politically* as well as *religiously*. It was by this means that the old regimes in European countries retained their absolute sway over the masses of the people. In Austria-Hungary, for instance, the Catholic catechism taught in the state schools had the following question and answer:

Q. "How should subjects behave toward their sovereigns?

A. "Subjects should behave toward their sovereigns exactly as slaves toward their masters."\*

Hungary's Minister of Education, M. Ortutay, has given assurance that Catholics have nothing to fear from the nationalization of all schools.

\* Quoted from *Contemporary Italy* (p. 64) by Count Carlo Sforza, now become Italy's Foreign Minister a second time.

Priests and nuns engaged in teaching positions are allowed to retain their positions, and will receive the same salaries as State teachers. Religious instruction remains compulsory for those children whose parents specifically ask for it. This is admitted by the London Catholic *Tablet* of last May 22.

Yet Cardinal Mindszenty, "Primate of Hungary," in a pastoral letter read in all the pulpits of Hungary last May 16, declared: "*The churches will be empty if we do not insist on having church schools and religious education. There will not be any priests to give you religious service and comfort, for a youth growing up without faith will not choose a religious profession.*"

The most serious set-back for the Roman Catholic Church in Europe today is the new policy of separation of church and state and the consequent loss of its previous support from the State and governing classes for its schools. But a religion that cannot flourish without State subsidy and the backing of politicians and vested interests must indeed be lacking in true spiritual values.

In

Japan

Proselyting

THE WAR greatly helped Catholic Church missionary activities in Japan, and seriously curtailed Protestant missionary efforts. Today there are 859 Roman Catholic missionaries there, and only 270 Protestant. Before the war this situation was reversed, there being then 250 Protestant missionaries and only 242 Roman Catholic. Renewed efforts are being made by both the Catholic and Protestant forces

to get more missionaries into postwar Japan and to win the Japanese over to their respective religious beliefs.

It will be remembered how cordial were the relations between the Vatican and the Japanese both before and after Pearl Harbor. Both the late Pope Pius XI and the present Pope Pius XII counted on a Japanese victory in all of Asia and laid their plans to get on the Japanese bandwagon in plenty of time. An authoritative Catholic author, William Teeling, in his book, *The Pope in Politics*, admitted that Pope Pius XI began dickering with Japan long before the war "in order to get control of the eventual development of Christianity in those parts of China which she [the Catholic Church] believes will one day come under Japanese influence." On October 8, 1941, two months before Pearl Harbor, the N. Y. *Herald Tribune* reported: "*The Japanese government has become more cordial to the Catholic Church in the past six months than at any time in recent years.*"

Three months after Japan's dastardly attack on Pearl Harbor, the Vatican publicly received General Ken Harada as the first official Japanese envoy to the Vatican. On March 30, 1942, the Pope's own newspaper, *Osservatore Romano*, styled the Japanese envoy a man of "the most appreciated personal qualities."\*

As a result of this love-making between the Vatican and Tokyo while Americans were slugging it out on Guadalcanal and other battlefields

\* For full details of the tie-up between the Vatican and Japan previous to and during World War II, see our pamphlet: "VATICAN-JAPANESE ENTENTE" available from Agora Publishing Co. for 15¢.

over the Pacific, Roman Catholic missionaries in Japan and China were in a favored position. Protestant missionaries, on the other hand, being mostly from America and other Allied countries, were unable to carry on their work. Many suffered death and imprisonment, and the rest were deported.

Yet, there are nearly twice as many Protestants as Catholics among the Japanese today, the respective numbers being 200,000 Protestants and 108,000 Catholics. Nearly 10,000 Roman Catholics perished by the atom bomb dropped in 1945 on Nagasaki, Japan's most Catholic city.

## In Colombia

### Riots

THE TRAGIC riots in Bogota (Colombia) last April 9, are evidence of what happens as a result of Catholic Church interference in politics—especially in countries where the majority is claimed to be Catholic. Clericalism breeds anti-clerical violence, which explains the strange phenomenon of the almost unbelievable atrocities which Catholic people commit against their own priests and nuns in Catholic countries.

After the (Catholic) people of Spain were liberated from the oppressive rule of the monarchy in 1931, they not only killed their priests, raped nuns and burned churches and convents, but went so far as to dig up the mummies of nuns and dance around the streets with them. Mexican Catholics likewise drenched their country with the blood of their priests and nuns as soon as they were released from church-state oppression. When

Cardinal Spellman visited Spain in 1943, he wrote back to his father, thanking God for Franco, without whose dictatorial rule, he said, bishops and priests would be all murdered in their beds—by the Spanish Catholic people!

In Bogota last April savage attacks were made on the Catholic priests, and many churches, convents and Catholic schools were deliberately destroyed. The Archbishop's palace and the residence of the papal nuncio were burned to the ground. Yet Colombia is claimed to be an almost completely Catholic country. Not so long ago the Catholic Church protested and prevented Protestant missionary activity in Colombia on the plea that it tended to cause "disunity" among the almost complete Catholic population.

According to an eye-witness account in the *Christian Century* of the revolution last April, much of the blame for the atrocities should be placed on the political activity of priests and prelates in Colombia. The author, Alvin Schutmaat, charges that priests actually engaged in armed warfare on the day the revolution broke out. He states that he "personally saw six priests firing from the Cathedral towers." As in most other South American countries, the Catholic clergy in Colombia is allied to the most reactionary political elements.

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## In Poland

### Consolidation

sion of Protestant Germans from Silesia, Pomerania and Brandenburg, and the influx of Catholic Poles into those formerly predominantly Protestant German provinces.

In the former German Diocese of Breslau, for instance, the number of Roman Catholics has increased from 850,000 to 1,639,201. The Breslau archdiocese is now the strongest Catholic area in Poland. It has 556 Polish and 20 German priests.

Likewise at Gorzow, formerly Landsberg on the War River, the Roman Catholic Church has set up an apostolic administration that covers one-seventh of the land area of the new Polish Republic, with a Roman Catholic population of 1,200,000.

The Orthodox Church also lost heavily in membership because of territorial changes in Poland. Before the war there were between 3,000,000 and 4,000,000 Orthodox communicants, mainly in the eastern part of Poland taken over by the Soviet Union. There are now only about 300,000 Orthodox churches in the new Poland, half of them in the Bialystok region and the remainder in Warsaw and the new western territories.

Although the present Polish Government is communist-dominated, the Roman Catholic Church retains many of its former privileges over other religions. Yet, the Vatican has refused

to negotiate a concordat with the Polish regime—as it did with Mussolini, Hitler and the pre-war (Fascist) Polish Government of Marshal Pilsudski. With Poland now more than 96% Roman Catholic, even a communist-controlled Government must take heed of the Vatican's power.

On the completion of a six-week visit to the nine houses of the Congregation of the Resurrection in Poland, Rev. J. S. Mix, Superior General, reported, according to an AP dispatch from Rome on July 25th, that their houses "suffered no interference from the government." Other recent newspaper reports also indicate a further softening of the government's attitude to the Vatican's demands.

## In Holland

### Schools

PROTESTANT HOLLAND, with all the traditions of the dauntless William of Orange, is rapidly coming under the heel of Roman Catholic control. Gradually there the wall of separation between the Roman Catholic Church and the State is being broken down, chiefly because of state subsidies to Roman Catholic Schools. The fight against this encroachment, which is only in its beginning in the United States, has been going on in Holland for a long time. What has happened there should be a lesson to us.

Following is a letter to *The Christian Science Monitor* from J. A. E. Verkada, of Santpoort-Station, Holland, which should be a timely warning to Americans to defend that wall of Church-State separation before it is too late:



"I have been reading with great interest the various articles on 'Church-State Link Opposed as Danger to U.S. Public Schools.'

"They take me back many years, when this very same question came to the notice of the public in the Netherlands, and I see again before me the various newspaper articles which urged the point that the private schools should be subsidized by the state and treated as public schools. The same arguments which you bring to public notice were used and, through subtle political management, the subsidies were granted to the Roman Catholic Church, the High Dutch Reform Church Schools, etc. And now as to the results—which, of course, were most marked in the case of the Roman Catholic church schools:

"One must not forget, as you state in your articles, that the division which is made between Roman Catholic people, High Church people, and the people of the public schools has worked detrimentally to the good of the country, but that is not all. The Roman Catholic schools are conducted by the priests, who do not get a salary, and the state subsidies which are obtained consequently are available for the extension of the Roman Catholic faith and institutions.

"The number of churches which have been built since the subsidies were granted is unbelievable and the fact that everybody is banded into groups, and that it is prohibited for Roman Catholic boys and girls to take part in the activities of other than those of Roman Catholic faith, brings about a division which is beyond imagination."

## About Books

**GOD, CHURCH AND STATE**, by William Ward Ayer, pastor of Calvary Baptist Church, New York City; pp. 32, an Arrow publication, Price 35¢.

PROTESTANT AMERICA is seething to-day with the controversy over the separation of church and state. Roman Catholic spokesmen call it a Protestant "bogey," and are making herculean efforts to undermine and eventually break down that vital "wall of separation" referred to by Thomas Jefferson as the chief bulwark of defense of all our democratic freedoms. The 8-to-1 U. S. Supreme Court's momentous decision in the *Champaign* case last March 8, urged that this wall of separation between church and state must be kept "high and impregnable."

We welcome, therefore, the voice of Dr. William Ward Ayer, voted New York City's third most popular citizen by a local radio station poll, which speaks out fearlessly and decisively in defense of this most cherished of all Protestant democratic principles. His book is a treatise of applied religion, the religion of Jesus Christ, and sturdily upholds His great motto: "*Render unto Caesar the things that are Caesar's, and unto God the things that are God's.*" Dr. Ayer, as the title of his book implies, upholds the proper order of our responsibility to sound living: *God, church and state.*

Lamenting, as we all must, the lack of religious training in so many of our youth, Dr. Ayer does not flinch from supporting the U. S. Supreme Court decision in the *Champaign* case just because it was brought to the court by an avowed atheist. "*While I despise the atheist and his foolishness,*" he rightly remarks, "*I recognize the right*

of an atheist to be a fool and not to be coerced in the matter." Nor is he blind to the danger of the teaching of irreligion in the public schools while religion is being banned there. "If the schools are to be completely sectarian," he says, "let them be completely secular with a pre-disposition toward religion and morals."

Apart from what happens to the public schools, Dr. Ayer reminds us, religion must be made to flourish in those other two—and much more important—institutions of learning, the home and the church, where it really and primarily belongs.

• • •

**THE MASQUERADE IN SPAIN**, by Charles Foltz, Jr., pp. 375, Houghton Mifflin Co., 1948. Price \$4.00.

FRANCO does not really rule Spain, but is merely the mask for the many-faced members of the "Family" of the favored few—the aristocracy, the Catholic Church, the large landholders and big business men. This is the theme of this interesting and valuable work by Charles Foltz, Jr., a newspaper correspondent for eleven years in many European capitals and later chief of the Associated Press Bureau in Madrid.

Spain under Franco, to the author, is one big lie. He appropriately quotes *Don Juan*, Canto XI, Stanza 37, in this regard: "And after all, what is a lie? 'Tis but the truth in masquerade."

Our readers will be naturally interested in reading this book to discover the part that the Jesuits and the Roman Catholic Church have to play in supporting this big lie. Perhaps no people in the whole world have been more deceived and bedeviled by the Roman Catholic Church than the Spanish people. The author wisely distinguishes between the ordinary parish priests of the Catholic Church in Spain and the Jesuits and other clerical leaders, the real enemies of the people. The former, the simple priests in poor country parishes, were genuinely liberal, he says, and favored the new Spanish republic of 1931 that Franco so

ruthlessly destroyed—to save the wealth and power of the Jesuits, noblemen and others who had the country in their grip.

Foltz may be correct also in his opinion that the Republican Government made a grave political error in suppressing the State subsidies to the priests under President Azana. "Neither the Jesuits or the other clerical leaders who were the real enemies of the 'people's Government' had any need of the tiny sums paid them by the State," he holds.

The bulk of the wealth of the Jesuits in Spain ("one-third of the Capital wealth of Spain") is never held in large cash amounts or in much liquid property. The Republican Government, for instance, "confiscated \$43,000,000 worth of property listed in the name of the Society or its members," the author tells us. But this was only a fraction of the total wealth controlled by Spain's 22,000 Jesuits, he adds. The remainder was in the hands of obscure notaries and other Jesuit "straw men," many of whom, he says, "vote the controlling shares of stock in Spain's largest industries, banks, and transport companies." This was not touched by the Republican Government, since it was protected by laws that the Government did not choose to break, and this "is still in Jesuit hands, together with much more, acquired as their share of the loot of the Civil War."

This informative book is especially timely at present when there are signs of further yielding to Franco, even of giving him a share in the Marshall Plan funds.

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## The Editor's Mailbag

### CONVERSIONARY EDUCATION

*(The following is from a former German (Protestant) prisoner of war in England):*

"Perhaps you may remember that I had been in contact with you when I was in this country as a German prisoner of war. At that time you were kind enough to send me **THE CONVERTED CATHOLIC MAGAZINE** free of charge for about a year. Today, returned to England from Germany where I had been released, I again ask for your help.

"In the last few months of my captivity I was given the chance to attend theological lectures at a Catholic House of Studies. When I was due to be repatriated, I was invited to return and to study theology in a Catholic House of Studies. Since I was interested in theology, I agreed and returned to England for study purposes.

"You will understand that soon I shall have to make up my mind in regard to my future whether to join the Order or not. The solution of that question is not an easy one, especially since they make all efforts to make my decision soon. I am extremely interested in Catholicism. I am not yet a Catholic, but before I take the step to join the Catholic Church and the Order in particular, I have to think over

the matter thoroughly. As your association was formed by former Roman Catholic priests I decided to ask you for your advice in the matter.

"The point now is how I may obtain literature for information in this country should like to subscribe to **THE CONVERTED CATHOLIC MAGAZINE** by lack financial means."

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### ANOTHER EX-PRIEST

"I AM WRITING in the name of my brother-in-law who received two editions of your magazine **THE CONVERTED CATHOLIC MAGAZINE**. As he does not know English, he asked me to tell him about their contents and he was pleased to notice how your work is also to enlighten people out of the Catholic Church. He, Mr. Vogel, born in Alsace, was a Roman Catholic priest and by God's grace was able to get through to true Faith in Christ alone as Saviour and Redeemer.

"He has a mission hall in Zurich called 'Gemeinde' and preaches the Word of God faithfully to all those from the world and other dissatisfied souls, who come to him for advice and help, and is often able to lead them to their Saviour. There are frequently dissatisfied seeking Catholics among the seekers."

—Mrs. J. Bavington  
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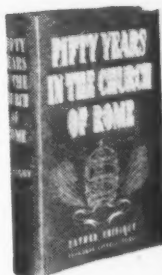
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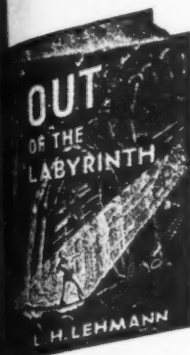
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56. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mailed you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

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